14.

THE Jesuits Unmasked: OR Politick Observations Upon the AMBITIOUS PRETENTIONS AND SUBTLE INTREAGUES Of that Cunning SOCIETY.

Presented to all High Powers as a seasonable Discourse at this time.

ROM. 16. 17.

Mark I beseech you those that cause Division, and avoid them.

Auferte Gentem perfidam,
Credentium de finibus,
Ut laudes Christo debitas
Persolvamus alacriter. Hymn.

LONDON,
Printed for *Henry Brome* at the *Gun* in St. *Paul's* Church-yard. 1679.

To prevent miſtakes of importance, be pleas'd to Remember that there are *Four ſorts of Roman Prieſts*, namely,

CLERGIMEN,

THat are Prieſts of the Primitive Hierarchy, ordain'd by Chriſt and his Apoſtles as the Paſtors and Spiritual Guides of the People in Pariſhes. They are governed by a Biſhop, and after his death, by a Dean and Chapter. Theſe have but a Canonical Relation to the Pope, which is no more than all other of the Layity have.

MONKS,

Are a Company of Prieſts that have vow'd a retired and ſolitary life under the Rule of St. Benedict *their Patriarch, in the year* 524. *Theſe intereſt not themſelves into State Affairs, but are governed by their General who reſides at* Rome.

FRYARS,

Are another Company of Priests that have vow'd to follow the Rule of St. Francis *their Founder in the Year* 1209. *'Tis true, they make a Vow of Obedience to the Pope, and have the General of their Order at* Rome, *yet meddle not much with Politick Affairs.*

JESUITS,

Are a Society of Priests of an Hermophrodite Order, for they are neither Clergimen, Monks, nor Fryars, yet pretend to be all these together, and Statesmen to boot. They make a peculiar Vow of Obedience to the Pope: and from their Founder St. Ignatius *of* Loyola, *in the Year* 1540. *are called also* Ignatians. *And of these latter only is the following Discourse.*

THE

THE JESUITS UNMASKED: OR Politick Obſervations, Upon that CUNNING SOCIETY.

SECT. I.

Of the Jeſuits ways of raiſing themſelves, and their Ambitious Aims.

THE Order of the Jeſuits being chiefly deſigned by their Founder for the Inſtruction of little Children, whereof there is no Kingdom nor Town but ſtands in great need, it was well accepted of in many Parts, and favoured by ſeveral Princes, ſo that 'tis no

no wonder if it grew up in few years as great as others have done in ſeveral Ages. But this ſudden growth and extraordinary greatneſs (which uſually carries with it a change of Manners) ſtirr'd up in the Children of Father *Ignatius* ſo great a love for their Society; that flattering themſelves that 'twas more uſeful to the World then all others, reſolved to employ their might and main to promote its grandeur and glory to the higheſt pitch a Body of men can attain to on Earth.

But before I go on any further, here I proteſt before God, that 'tis neither Intereſt nor Paſſion that moves me to write, but the only hearty concern for the publick good of all Chriſtendom, for the advantage of which I think my ſelf bound to do my utmoſt endeavonrs, in hopes ſome courſe will be taken to prevent the publick Grievances they cauſe in all Nations, if once known by Princes and Magiſtrates.

The Jeſuits then, or the *Ignatians*, well foreſeeing that this greatneſs they aim'd at could not be attained to only by teaching Children the Grounds of Chriſtian and Civil Doctrine, inſtead of theſe two Branches of Charity, which are almoſt quite withered away, have grafted into the Body of their Society the two moſt dangerons Paſſions in the World, namely, *Ambition* & *Covetouſneſs*, which cauſe ſo great damage to all Chriſtendom, that we can ſcarce imagin a greater, as the Reader will ſee: For though at firſt our *Ignatians* were very well liked of by many, yet they finding that by ſucceſſion of time, the Peoples affections for them grew leſs and colder, it gave them cauſe to ſuſpect that their Order had wrought its utmoſt endeavours in its very Infancy.

II. Wherefore theſe Jeſuits bethought themſelves of two other ways to raiſe up this high Tower of *Babel*, and ſo to get themſelves a Name. The firſt whereof,

whereof, was *to cry down, both to what Princes and Peoples ears they could, all other Orders in the Church*, whether the Clergy, Monks, or Fryars, ſuppoſing in them great Imperfections. By this malicious piece of Craft, rearing up their own greatneſs upon the ruin of others, they made themſelves Poſſeſſors of ſeveral Church-lands, as Abbeys and other vaſt Eſtates, taking them away by their ſlanders from the Religious Owners thereof, eſpecially from the Order of St. *Benedict*, and the *Ciſtercian* Monks in *Germany* and *Alſatia*. Their ſecond ſubtle way is *to intreague themſelves into the State*, and by an unheard of attempt, to interweave State affairs with their Order, by ingaging into their intereſt moſt of Chriſtian Princes, in ſo ſubtle and ſo ſly a manner, that as it is extreamly hard to dive into, ſo 'tis almoſt impoſſible to explain it well.

Their Father-General (to whom all pay moſt exact obedience) reſides continually at *Rome*. He makes choice of ſome certain Jeſuits, who becauſe they are continually about him, are called *Aſſiſtants*, and there is one at leaſt of each Nation, from which they take their Title: The one being called the Aſſiſtant of *France*; the other of *Spain*; the third of *Italy*; the fourth of *England*; the fifth of *Auſtria*; and ſo of all other Nations and Countries. The Duty of each Aſſiſtant is to inform the General of all paſſages and tranſactions of State which happen in the Kingdom or Province whereof he is the Aſſiſtant. Which he diligently performs by the help of his Correſpondents, who dwelling in the chief City of the ſame Nation, inform themſelves exactly of the nature, temper, and intention of Princes, whereof afterwards they give a faithful accompt to the Aſſiſtants by every Poſt, chiefly informing them of what hath been diſcovered, and of what new things have happened. Now theſe Letters being

being brought to *Rome*, the Father-General calls to his Council all the Assistants, who (as we may say) make to him an Anatomy of all the World, laying out before him the interests and designs of all Christian Princes.

Next, having put into Consultation all that hath been writ, and having sifted and compared them together, they draw the Conclusion, which is, That they must favour the Concerns of one Prince, and lessen those of another, according to what suits best with their interest and profit. So that as the beholders of a Game at Cards see better how the Game goes than the Gamesters themselves, in like manner these *Religious Polititians*, having before their eyes the interests of all Princes, apply more securely the necessary means to favour the affairs of him, whom they knew inclined to promote their interest.

III. Another thing to be considered is, That 'tis a thing of dangerous consequence that Religious men should meddle with State Affairs, even more than Laypersons themselves: For the Jesuits hear the Confessions of a great part of the Nobility in Catholick Countries, and make it so much their business, that the better to attend it, they keep off the poor from their Confession-Seats; nay, they often hear the Confessions of Princes themselves: So that by this means, 'tis easie for them to fathom the designs, and to learn all the intentions, as well of Princes, as of their Subjects; of which they immediately give notice to their General, or to the Assistants that dwell at *Rome*.

Now who is he of never so little judgment, that sees not the prejudice that such persons may cause to Sovereign Princes, they having no other aim nor bias in all their dealings, but gain and self-interest? All men know, there is nothing more necessary than secrecy for the preservation of States; for if that be once vented,

vented, thoſe uſually fall to ruin. Which doubtleſs makes all wiſe Princes to be very cautious leſt their intentions come to be known; whereas on the other ſide, finding by experience, that they grow more prudent by the diſcovery of others deſigns, and that they carry on better their intereſts, they do their beſt to be informed thereof, maintaining for that end Embaſſadors and Spies with conſiderable Charges (though often to little purpoſe) by reaſon that their Informations by thoſe Miniſters and Agents, prove not always true.

But I dare confidently ſay, That the *Jeſuits*, that is the General and his Aſſiſtants, have this advantage to be informed certainly, and in particular of what paſſeth in the moſt ſecret Council of State, as well by way of Confeſſion, and the Enquiries of their Correſpondents, which abide in the moſt conſiderable Towns of every Nation, as by the help of their other Adherents, whereof we ſhall ſpeak immediately. Thus they know better what are the Incoms, the Strength, the Expences, and the Deſigns of Princes, than the Princes themſelves. And all this without any other Charge but the Port of Letters, which indeed amounts to a Sum; for each Poſt, as Poſt-Maſters affirm, yearly receives 60, 70, 80, nay, often 100 Crowns of Gold.

By which we may eaſily underſtand, That having ſo perfect an Accompt of every Prince's Concerns, 'tis equally in their Power to leſſen their Credit with other Princes, to make them loſe their Authority over their People, to raiſe up againſt them ſuch Enemies as they pleaſe, and finally to ſtir up againſt them their own Subjects with ſo much the more eaſe, that by the help of Confeſſion, and by their Inquiries, they dive into the very bottom of the hearts of the People, and know thoſe that are well or ill affected. Thus by their inſight into State-Affairs, they can eaſily ſow Diſcord

between Princes, and cause in them a thousand suspicions. Thus by their inspection into the souls of most Subjects, 'tis easie for them to entertain a contempt in their breasts, and to stir up all sorts of troubles by their seditious and corrupted Morals, wherewith they have infected all Christendom.

From this may be gathered, That the interest of the State allows not Princes to take for Confessors, men that make it their main business to pry into State-Affairs, and that make use of the knowledge they have got, as the best means whereby to get into favour with other Princes. And less yet ought they to suffer, that their chief Ministers, the Privy Counsellers, or the Officers of their Houshold, should go to Confession to them, when the Church is so well provided with able Clergimen, Monks, and Fryars, no way inferiour to the Jesuits, either in Learning or Piety, who can do them as great service, and that without the least suspicion, these medling only with the direction of Souls, and their Ecclesiastical Functions.

IV. But to understand better what we have said hitherto, and what we are further to say, we are to take notice, that there are three sorts of Jesuits, or *Ignatians*.

This first is of certain Lay-persons of both Sexes, who being associated to this Society, live under it in a certain practise of blind Obedience, ordering all they do by the direction of the Jesuits. These are for the most part Gentlemen and Gentlewomen, that intend to pass the remainder of their days in Widow-hood and Devotion: wealthy Citizens and rich Merchants are also in this same rank, who no less than excellent Fruit-trees, bear yearly to the Jesuits great abundance of precious Fruit, that is to say, store of Gold and Silver. Of this number are those women they usually

ally call *Bigots*, *Quezels*, *Filles Devotes*, who being induced by these Fathers to contemn the world, are in exchange well rewarded by them with considerable Rents and Legacies.

The second sort is only of men, whereof the one are Priests, and the other Lay-men, who notwithstanding that they live abroad out of the Jesuits Houses, and obtain by their means good Benefices, Pensions, Canoneries, and Abbeys, have made a Vow to take the Habit of the Society at the first summons given them by the Father General, for which they are called Jesuits *in voto*: and of this number was Sir *Toby Matthew*, so well known all over *England*, *Talbot* Archbishop of *Dublin*. 'Tis with such as these that the Jesuits by a wonderful subtleness prevail so much to settle their *Monarchy*, maintaining them in all Nations and all Courts of Sovereign Princes, in fine, in all considerable parts of Christendom, to the end they make use of them as we shall see in the next Section.

The third sort of Politick Jesuits is of those in whose hands resides the main Authority that sit at the Stern of their Order, contriving all possible means how to bring their Society to a perfect and universal Monarchy, both in Spiritual as well as Temporal, like *Prestre John*, which is their great aim, for which they always build both their Cathedral Church and Princely Palaces in the most publick and most eminent places in all great Cities (for they never settle in small Towns) purchasing underhand, and in others Names, such Houses as stand in those places; for instance, what if we add some Houses about *Cherin-Cross*?

But because that in *Rome* are transacted most of the important Affairs of Christendom, and because there resides the Head of their Politick Body, that is, their General, with a great number of the same Order;

therefore 'tis in that same place, they are resolved to begin their own Dominion, as 'tis easily observable to any that shall take notice of their behaviour.

For there is scarce a business on foot at that Court, but the Jesuits, who are informed by their Spies of all considerable passages, there meet to conclude of it a favourable success to their Interest. Hence we see them running up and down to the Cardinals Palaces, to Embassadors and Prelats, where bringing it about cunningly to discourse of the business then on foot, or upon the point to be handled, they represent it in what manner they please, but always with reference to their Interest; and to that end, change often the sight of things, even to make white seem black, and black white.

And because the first relation of things, especially from Religious Persons, makes a considerable impression in the mind of those that hear them; hence it comes to pass, that Affairs of great Importance, transacted in the Court of *Rome* by Embassadors and other Persons of Authority, often have not succeeded to the Prince's expectation, because these *Holy-Statists*, having prevented the minds of the People with interessed Reports, have hindred that credit might be given to the Representations of others, though more sincere and true.

Nor is it only at *Rome* they make use of this Artifice, but practise the same either by themselves, or by their Jesuits *in voto*, in the Courts of other Princes, and in all great Families into which they get access. From whence we see, that most Affairs of Christendom pass by the hands of the Jesuits.

V. Yet I plainly confess, their artifice to insinuate and to intreague themselves into others concerns is so subtle, that we may really say, 'tis almost incomprehensible. I cannot possibly lay it out perfectly, yet any

any Prince may easily discern it by these and the following Observations. They will cause him to reflect immediately on what is past, and call so well to mind the particular Circumstances and former Negotiations, that comparing them with these Observations, 'tis almost impossible but a man must discover the strange wyles and trieks of this Politick Society.

But though this secret way of dealing under-hand be the chief Tool they make use of to attain to their intended Monarchical Jurisdiction, nevertheless their Passion does so blind them, that sometimes they make use of other Expedients, which evidently betray their ambitious Project.

Was it not, for instance, a pretty address they made to *Gregory* the XIII. under pretence of the publick good of the Church, That his Holiness would command every Legat and Apostolick Nuntio to take with him a Jesuit for Compagnion and Confident, by the counsel of whom these Legats and Nuntioes were to be guided in all they did? Their other Petition to *Don Sebastian* King of *Portugal* bears the same stamp of Ambition, when they so earnestly urged his Majesty to make a general Law, That none should be called to the Crown, if he were not of their Society, and chosen by the voices and suffrages thereof.

VI. Moreover, if the Jesuits, having as yet no Temporal Jurisdiction, make such a bustle in the World, what would it prove if one of them should come to be made Pope? we cannot doubt but that he would fill up the Consistory with Jesuits and *Ignatians*, which were the way to make the Popedom everlasting among them. Besides, governing themselves as they do, only by the Rules of their own Interest, and having in their hands both the Temporal Forces and Spiritual Power of the Pope, would it not be much to be feared, lest they should endan-

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ger the Principalities of ſeveral Princes, and eſpecially of ſuch as are more neighbouring to the Church Dominion?

Such a Pope drawn out of the Society, would do his utmoſt endeavour to put this new State-Order in poſſeſſion of ſome City, and ſome Temporal Juriſdiction, which could not be done without wronging other Princes.

If the Conſiſtory were well filled with Jeſuits, all the Patrimony of Chriſt, all the wealth of the Church would be in their hands, and as we ſee Dropſical perſons, the more they drink the thirſtier they are; in like manner 'tis to be feared that theſe Religious men with all their greatneſs, becoming daily more thirſty after worldly goods and honours, would cauſe a thouſand Revolutions.

Now all the world knows there is nothing more ſuſceptible of change and alteration than Government, eſpecially when there are men bold enough to attempt it: So that 'tis very likely that the Jeſuits (in caſe what we have ſuppoſed fell out) would alter the preſent Government, and bring it to their Platform, to make themſelves by this means real Monarchs. For though formerly they have done their beſt endeavours to attain to a real and open Monarchy, by drawing into their Society the Heir of ſome Sovereign Prince (as the attempted it upon the fore-mentioned *Sebaſtian* King of *Portugal*) who might put them in poſſeſſion of his Kingdom, yet could they never compaſs it hitherto, other Powers perceiving their deſign, and oppoſing themſelves againſt it.

But if a Jeſuit ſhould come to be Pope, then would it be, that having at an eaſie rate made themſelves Maſters of the Church-Dominion, by the help of their ſubtle and crafty Devices, they would infallibly attain

attain to this Univerſal Monarchy, both in Temporal and Spiritual, after the example of *Preſtre John*, King of the *Abyſſins*, which is the thing they have ſo long aimed at, and the preſent Object of their Deſires.

SECT. II.

Of publick Grievances ariſing from this Ambition, Intreagues, and Power of the Jeſuits.

BY theſe Intreagues, and this inſight into State-matters, the chief Jeſuits have very much endeared themſelves to Temporal and Spiritual Princes, to whom they make believe they have done them great ſervice; and from this favour ſpring up ſeveral publick grievances to all Nations where they can get footing.

I. The firſt Inconveniency ariſing from their free acceſs to Princes is, That theſe State-Religious brag of it continually, and cunningly make people believe that their familiarity and union with great Perſons is far more intimate than in reality it is. Hence it comes, that even the Miniſters of State themſelves ſtand in aw of them, who upon that ſcore do all they can to get into their favour, and that every one hath recourſe to them to obtain ſuch favours as they deſire. And their vanity in this point is come to ſuch an height, that they have preſumed to boaſt themſelves powerful enough to make Cardinals, Nuntioes, Lieutenants, Governours, and other Officers. Nay, ſome have

have had the confidence to ſay, That their General could do much more than the Pope: Others have further added, That 'tis better to be of that Order that can make Cardinals, than to be a Cardinal in reality.

Nor do I fear this can make me paſs for a Calumniator; the Jeſuits ſpeak out the ſame ſo openly, that there is ſcarce any one who converſes but familiarly with them, that has not often heard them ſay the ſame.

II. Again, They grounding upon their State Intreagues, one of the chief things they require of a Prince whoſe favour they have won, is to ſuffer them to raiſe and to pull down whom they pleaſe, *cloking always their Deſign with Religion.* And if unhappily it be granted them, as it falls out but too often, think not that they ſhall make choice of ſuch a one as deſerves it beſt, or that is ableſt to perform the duties of ſuch a place; no, quite contrary: if ſuch perſons be propoſed to the Prince, they ſhall oppoſe themſelves with all vigour, unleſs he prove to be of their intimate Friends, or know him to be extraordinarily well affected to their Society.

But for ſuch as they ſhall preſent, and for whom they make their purſuits, whether they be affected or diſaffected to the Prince, whether honeſt or knaves, whether fit for ſuch an employment or no, that they care not for. And indeed we ſee for the moſt part, that either Officers or Prelats, choſen by ſuch hands, are but troubleſom to the Prince, and do but exaſperate the people by diſcontents, which end at laſt in unfortunate Rebellions.

Now the perſon thus rais'd up by their means, muſt prove very ungrateful, if he ſhould not make a requital upon occaſions, and indeed it naturally follows, that thinking themſelves more beholding to the

the Jeſuits, than to the Prince himſelf who beſtows the preferment upon them, and conſequently are more wedded to the Intereſt of Theſe, than to the glory or advantage of the Other. Thus are Princes trepan'd; for thinking they have got to themſelves a faithful Servant, they have let in a Spie to the Jeſuits, over whom they often prevail, to the great dammage of the Prince that hath rais'd him.

This is ſo true, as all what I have ſaid hitherto, that I could eaſily bring ſeveral Inſtances of the ſame, experience preſenting to us a great number. But not to make my ſelf odious to no purpoſe, I ſhall paſs them by, contenting only my ſelf with this reflection, that this ſubtle way which the *Ignatians* have to raiſe up their Adherents to great Offices, is perhaps the reaſon for which they call their Order a great Monarchy; becauſe by this means they govern both Princes and their Miniſters. So that we muſt not wonder, if one of their chief Fathers, in a Diſcourſe he made to a *Sereniſſimo* in the Name of all the Society, let ſlip theſe words full of Pride; *You know that our Society hath always kept a good Correſpondence with your Highneſs:* Doubtleſs in the conceit they have to be Monarchs as well as himſelf.

III. In the third place, the Jeſuits do all they can to make people believe, That all perſons that receive any favours whatſoever from the Prince, obtain them only by their means, or by the help of their Favourites. And by ſuch Devices get to themſelves a greater awe over the minds of the Subjects, than Princes themſelves have. Thus is it very prejudicial to the Nation, that men ſo ambitious and ſelf-ended ſhould have ſo free a diſpoſal of the beſt Preferments. And the very ſame they do in private Families wherein they have inſinuated themſelves.

For beſides that by this means, they may plot all ſorts of Treaſons whereof their Books teach ſuch horrid Principles, they have a ſure way in theſe Miniſters their Adherents, for the introducing near to Princes their Jeſuits *in voto*; whether in quality of Counſellors, or to ſerve them for Secretaries. And theſe are no ſooner admitted, but ceaſe not to importune the Prince till he hath taken a Jeſuit for his Confeſſor or Preacher, and then ſerves at the ſame time for a Spie to the Father-General, to whom afterwards he gives intelligence of the moſt ſecret Paſſages of State. Thence doubtleſs it often comes to paſs, that what was thought moſt ſecret, is become publick when the leaſt expected, and that matters of the greateſt concern come to nothing, without ever being able to find out how they came to be diſcloſed. And thoſe are often ſuſpected who are the leaſt guilty.

IV. As Subjects uſually follow the inclinations of their Princes, in like manner the Jeſuits obſerving in their Father-General a great application to State-Affairs, that he does all he can to raiſe and to enrich by this means the Society, they endeavour alſo to become Politicians after his Example, and to make themſelves ſerviceable to him in an Attempt which ſeems to them ſo glorious.

To that end they employ their Friends and Relations to dive into the hearts of Princes, and to ſift out their moſt ſecret intentions, never failing to give ſpeedy intelligence thereof to the Aſſiſtants, and to the General at *Rome*. For as they know 'tis the only way to ingratiate themſelves with their Superiours, and to raiſe themſelves into Dignity, which among them are only given to ſuch as are known proper to promote the Society to its full glory and grandeur, they do their beſt to manage the greateſt Concerns,

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thus qualifying the invisible itch they have to raise themselves.

V. 'Tis further observable, that having thus fathom'd the very hearts of Princes, they usually bring them upon the Stage, or, as some term it, into the Dance: intimating to them, that they have excellent ways to put such and such Designs in execution, and that successfully. Yet scarce have they begun to perform their promise, but coming afterwards to consider that an increase of greatness in this Prince whom they have fed with fair hopes, may prove prejudicial to them, they put off as long as possibly they can the issue of the business, then upon a sudden, with an unexpected and malicious slight and juggling, set all the Court in confusion, and utterly ruin those Designs themselves first moved.

Whoever shall reflect upon the League of *France*, which having been treated and concluded by them, was also deserted when they saw that Fortune sided with the King, and with *England*, which they have so often promised to the Spaniards, shall be so fully convinced of the truth of what I say, that he shall not need a more evident proof.

From whence ought not we to conclude, That the Jesuits intentions being neither upright or sincere to any, serving others only as far as their interest will give them leave, Princes can make no use of them, without wronging themselves very much? For showing themselves alike affected to all, and making themselves French with the French, Spaniards with the Spaniards, and so with other Nations, as occasion and their profit require, they little care either to serve or to prejudice the one rather than the other. Doubtless 'tis this passionate mindfulness of their own Interest, and the carelessness they have for others Concerns, which are the cause that the Undertaking they

have medled with have ſeldom had good ſucceſs.

Notwithſtanding, I muſt again confeſs, they are wondrous skilful to diſſemble this indifferency of theirs, the one feigning as if they were moſt zealous ſticklers for the Crown of *France*, the others for that of *Spain*, others for the Emperour, and ſo of all Princes whoſe favour they ſeek after. But if it falls out that one of theſe Princes makes choice of a Jeſuit for Confident, he has no ſooner heard of a buſineſs, but gives notice of it to the Father-General, who thereupon returns him his orders, according to which he behaves himſelf, without ever being concern'd whether they are conformable to the Prince's intention, and whether they are, or are not contrary to his ſervice. And though all theſe inconveniencies we have ſet down are extream prejudicial to the Publick, behold others which are ſtill far more dammageable.

VI. The Jeſuits then being fully informed of the intereſts, and of all the moſt ſecret paſſages of Princes Privy Councils, ſuch among them that make as if they ſided with *France*, propoſe to the King or his chief Miniſters certain State-conſiderations important enough, ſuggeſted to them from their Head-Politicians. Thoſe that make a ſhow as if they earneſtly ſided with *Spain*, or with other Courts to which they have acceſs, propoſe others in thoſe Courts quite contrary to the firſt, or which ſerve at leaſt to entertain a ſuſpicion amongſt Chriſtian Princes, who thereby ſtand always in fear one of another, which is a thing that not only diſturbs the Publick peace and quiet, more than can be well imagined, but even is the cauſe of all the Diſorders and Wars in Chriſtendom; ſuch ſuſpicions and jealouſies being obſtacles almoſt invincible to a real Union; nay, rendring uneffectual and little ſecure all Treaties of Peace made between Princes. This will be cleared by a Fable out of *Phedrus*, *Of the Eagle, the Cat, and the Wild-boar.* An

An Eagle had made her Neſt in the upper Boughs of an Oak; a Cat having found an hole in the body of the Tree, laid there her Kitlings, and the Sowe her Pigs at the foot of the ſame Oak. But the malicious Cat, to ruin this friendly neighbourhood which caſually Fortune had brought among theſe Creatures, runs up to the Eagle's Neſt, and under colour of friendſhip, ſaid, *Some doubtleſs not far off, intend to ſurpriſe both you and me: For as you may daily ſee, the wicked Boar digs the Earth only to root up the Oak, to the end that our little ones falling upon the ground, ſhe may devour them.* Thus having cauſed both fear and ſuſpicion in the Eagles breaſt, ſhe deſcends to the Boar, and tells him, *Your little ones are in great danger; for you will no ſooner be gone to feed abroad, but the Eagle above will ſnatch them away.* Then having maliciouſly alſo frighted the Boar, ſhe goes to her hole, from whence ſtealing out ſecretly by night, ſhe fills her belly abroad, but all day long ſtands at her hole, and looks about to ſhew her continual fear.

Now the Eagle afraid leſt his Neſt ſhould be thrown down, ſits all day long upon a Bough, not daring to ſtir away. The Boar alſo upon the ſame ſcore dares not venture abroad; ſo that at laſt they both being ſtarved with all their little ones, ſerved for a plentiful Feaſt both to the Cat and her Kitlings. *Phed. Lib.* 2. *Fab.* 4.

VII. Again, theſe *Ignatians*, by their politick manner of dealing with all perſons, have ſo opened the eyes of the People, that every one now-a-days makes it his buſineſs to examin every point of State-Affairs, and there paſſeth nothing in publick but muſt be weighed in theſe Scales, nor buſineſs which is not managed with Jeſuitical ſubtleneſs. So that Princes and Magiſtrates find as many Statiſts, inſtead

of

of down-right dutiful Subjects to deal with.

VIII. Experience hands down to us a world of Examples that prove as clear as day-light, That the Jesuits stand but in little fear of Princes, and care but little to give discontent to the greatest Potentates in Christendom, when their Interest is concerned. But because I should be too tedious to relate them all, I shall content my self only with one, which being of the most notorious, is worth a hundred others.

Every one knows, there is none in the world to whom the Jesuits are so beholding, nor to whom they owe more fidelity, than to the Pope; not only in regard of the peculiar Vow of Obedience they make to his most sacred Person, but also for many other reasons; nevertheless his Holiness, *Pius* V. (whom we can never commend enough for his great vertue and sanctity) designing to oblige the Jesuits to Officiate in the Quire, and to make their Profession as all Religious Orders do, they would never obey him, but resisted him in face; some few excepted who were consenting to the Pope's pleasure. But how were they dealt with by the others? Did not they Nick-name them *Aviatini*? And was there as much as one of these good men, that could ever attain to the least Dignity of their Order? 'Twas again in like manner that they haughtily opposed themselves against the glorious St. *Charles Boromeus*, Archbishop of *Milan*, who in quality of a Legat *à latere*, would see their Society in the Observance of Religious Discipline.

Nay, I could produce certain things which would no less evidently prove, how they serve the Pope ill, and with little fidelity. But because I cannot do it but by speaking at the same time of a Prince to whom my Discourse would not be very grateful,

I ſhall paſs them over, my intention being to oblige all the world, and to offend none, no not even the Jeſuits, againſt whom, God who ſees into the hearts of men, knows I intend not here to make a Libel, but only, if it be poſſible, to make them ſenſible of their moſt Irreligious proceedings, whereby all Chriſtendom ſuffers, and many complain, yet without underſtanding aright the true cauſe of theſe Publick Grievances and Spiritual Calamities.

SECT. III.

Of other Paſſages and Grievances peculiar to England, *cauſed by the Jeſuits.*

FUrthermore, to prove that I ſay no more than what is truth, when I lay'd to the Jeſuits Charge extraordinary Craftineſs and Deviees, when eſpecially they intend to ingratiate themſelves with a Prince, I muſt not omit a paſſage or two concerning *England.*

Father *Robert Parſon*, a notorious Jeſuit, and the Aſſiſtant of *England*, having writ a Book againſt the Succeſſion of the King of *Scotland*, Father *Critonick*, with ſome others of the ſame Order, defended the Rights of the ſaid King in a Book bearing this Title *Reaſons of the King of* Scotland

againſt

againſt the Tenents of Father Parſons. In this buſineſs they ſeem'd to be divided among themſelves, but no ſuch thing; theſe Religious Politicians underſtood one another very well: For this Comedy was acted by Order of the Father-General, to the end that in caſe the Family of *Scotland* ſhould chance to be excluded from the Succeſſion, they might ſhow to thoſe that had the Government in hand, the ſaid Book of Father *Parſons*. Or if on the contrary he came to be ſettled in his Throne, they might endear themſelves with the King, by preſenting to his Majeſty Father *Critonick*'s Work. So that however things came to paſs, they ſtill might be provided of a fit means to promote the greater glory of the Society: As the ſame Father *Parſon* hath done by a certain Booke he hath ſtollen out of the famous *Granada*'s *Guide of Sinners*, and out of another Italian Author. This Book, they ſay, is uſually called *F. Parſon*'s *Reſolutions*, or *Directory*; though Father *Parſon* did but tranſplant it out of *Spain* and *Italy* into *England*.

II. I muſt needs give one touch more of the vaſt ambition of the Jeſuits and their Pretentions over *England*, as the ſame Father *Parſons* hath diſcovered it in another of his Books, intituled *The Reformation of* England; Where after he hath blamed Cardinal *Pool*, a Prelat worthy of eternal memory, as well for his holy life, as for his deſerts towards the Church, and after he hath boldly pointed out certain defects and overſights of the ſacred Council of *Trent*, he concludes at laſt, That in caſe *England* ever be converted to the Roman Religion, he intends to bring it to the Government of the Primitive Church. To which end, all the Churches Revenues, Incoms and Rents muſt be put into a Common Stock, the management whereof he underſtands to be committed

mitted to the care and administration of seven wise men chosen out of the Society, who shall make the distribution thereof as they think fit. Besides, he would have all other Orders forbid, under great penalties, ever to return into the Kingdom again without leave from the Society, thereby intending to grant it to the *Mendicant* Orders only upon terms.

But as 'tis the usual effect of self-resolve to blind those it possesses, and to make them fall into the greatest excesses of impudency, though otherwise never so cautious, I wonder not at what the same Jesuit adds afterwards; *England*, says he again, *being once come back to the Catholick Religion, the Pope must not expect, at least in five years time, to reap any benefit of the Church Rents and Wealth of that Kingdom, but must resign up all without exception, into the hands of our seven Sages, who shall dispose of it as they judge best for the good of the Church.*

Men indeed must be very thick scull'd not to perceive that all this drift is but to fool the Pope by such Proposals, in hopes at the five years end to get themselves confirmed by other devices, which they never want in like occasions, the same priviledge for five years more, and so *consequenter*, till they have quite excluded his Holiness from that Kingdom.

III. Nay, sometimes their exorbitant Ambition breaks out very openly; for in the days of *Gregory* the XIII. had not they the confidence to Petition him, to invest them in all the Churches in *Rome*, to begin doubtless their Dominion in this head City of the World? But what was deny'd them for *Rome* was granted them for *England*, where they caused the Dignity of Arch-Priest to be given to *N. Black-*

well a Jesuit *in voto*, who instead of protecting the Catholick Roman Clergy, persecuted them in the highest manner, even to forbid them under Excommunication, to speak together in Prison.

IV. But the main Grievances I insist upon, are the vast Sums of Money they get by sundry sorts of tricks and devices out of that wealthy Nation. First, of their intruding into great numbers of Private Families, which, though noble and rich, have been brought to extream want by the Jesuits stewardship, usurping the Estates of Widows.

Next is the manifold indirect ways by which they draw and inveigle into their Order several young-Gentlemen that go to their Colledges, who if they have a good Estate, have infallibly at the same time Vocation to this poor Order; and I leave the Reader to judge what a Crime it is not to follow such a Vocation. Now how often does it happen that these young men becom infirm, and finding themselves unfit for the Functions of that Society, have leave indeed to go out of it, but without ever restoring to them or their friends the Wealth and Estates they brought to the Society, and whereof the Jesuits would be made heirs at their Profession?

In the third place, under pretence of maintaining a Mission in the *Indies*, where they usually banish their debauched and discontented Jesuits, under a fair name of Apostolical Missionaries, lest they should tell stories in *Europe*, they get great Gifts and very considerable Rents, even to three, four, and five thousand pound a year in several places in the Kingdom, flattering those Benefactors how that by this means they themselves preach, teach, and convert a world of Infidels, though Laymen, though Women, though sitting in their Houses in *England*.

Their other device to screw up bags of money, is to turn

turn Merchants by the means of their Jeſuits *in voto*, whom they ſet up in all ſorts of great Trading and Commerce, even to become Inn-keepers, as 'tis well known, upon ſeveral great Roads and places of reſort in *England*. Now the *Eaſt* and *Weſt-India* Fleet of *England* is no ſmall help to that intention. 'Tis the common opinion, that the greateſt part of Jewels ſold at *Venice* have paſſed through the hands of the Jeſuits: Nor is this a ſlander laid upon them by their enemies, I have it from thoſe they make uſe of for *Courrattiers*.

Now we are to conſider that the Miſſionary zeal of theſe good Fathers lies always in rich and wealthy Countries, ſuch as the *Indies*, but we never heard of their Miſſions into thoſe poor parts of the World, as *Nova-Zembla*, *Lapland*, *Norvege*, nor *Condora*, all ſtill full of poor unconverted Souls. But alas theſe are poor naked ſouls indeed without Jewels, Mines of Gold, or Fiſh-ponds of Pearls, and have only plenty of Bears-skins to ſhelter the nakedneſs of their bodies.

But to return to our matter, I am informed by ſeveral men of underſtanding and credit of that Nation, that ſince their firſt entrance into the Iſland, they are grown to be worth above a hundred thouſand pound ſterling a year. Nor will this ſeem more than truth, if we conſider an ill-natur'd Principle and Statute among them, by which they can take whatſoever you give them, but can part with nothing. So that what an old-cloſe-crafty-Jeſuit hath gathered up in twenty, thirty, or forty years time, goes all to the *Banko* and Common Stock, as Rivers diſburthen themſelves into the Ocean. Now theſe good Fathers will not dwell but where there is warm Houſe-keeping, and a plentiful Eſtate, or with ſome old rich Widow: Judge you then, whether in a hundred years time ſo many Jeſuits of ſuch a temper, can have got leſs to the greater glory of God.

V. Again, the Jesuits have drawn such an *Odium* and hatred upon all the Roman Catholicks of that Nation, that they are looked upon by the people as the most treacherous and bloody-minded persons in the world, for which all Catholicks, as well the great as little ones, suffer very much. Now this hatred took its chief rise from a most detestable Action in which Father *Garnet*, the very Head and Provincial then of the Jesuits in *England*, had too great a hand, and for which he and his Fellow Traitors were deservedly executed at a place called *Tyburn*. This Fact it is which they call in English *The Gun-Powder Treason.*

And this hatred against all Roman Catholicks hath been lately renewed and confirmed again by another rash Attempt of one *Father* or *Monsieur Sanc-Germain*, a bulie French Jesuit in *England*, who went with armed men to one *Monsieur Luzancy*'s Lodgings in *London*, as I am informed by a French Gentleman travelling in these parts. Now this French Gentleman is a Roman Catholick, and a man of a very good Character, and well known; he told us, *That he would take his Oath at any time, both upon the blessed Sacrament and the holy Evangelists, that being upon* All-Souls-day *with Father* Sanc-Germain, *he ingeniously told him, That he went indeed to Monsieur* Luzancy's *with two men armed, but that they only walked before the door in the Street.*

This French Gentleman startled at the very ...ation of armed men, as fore-seeing some ill consequence to all the Catholicks of that Nation, asked of him to what purpose he went with armed men; to which little Father *Sanc-Germain* reply'd, *Lest the Sieur* Luzancy *should offer to cudgel him.* Now are not these proceedings of the Jesuits very prejudicial to all Catholicks, and peculiar grievances to those of

Eng-

England? Nay, by these and the like pranks they have rendred the name of *Jesuit* so odious, that all the other men of Piety, who only mind the Service of God and the good of their Neighbours, run a continual danger to be taken for Jesuits, though nothing less, than of that Politick Society, for which so many innocent persons must daily suffer.

I shall say nothing here of their imaginary pretensions to a certain Kingdom, nor of the Discourses they continually buzz in the ears of a certain Prince, but will end with this one Observation more.

That men so ambitious, and that have such designs in their heads, are always lovers of Novelties; 'tis impossible almost they should refrain from raising them every moment by the help of Arms in the management of which, besides what we have proved how skilful they are, we may further consider, that they are Chaplains-Majors to most Catholick Regiments and Armies, where they lose no time first to inform themselves of all what passes in the Army, and next to inform the Father-General of the same. To this end again they apply themselves to the Mathematicks above all other Priests, thereby to ingratiate themselves with the Gentry and Nobility, both in the Army and at home, who usually delight in such curious studies, especially of Fortification, whereof Father *Fournier* a Jesuit hath writ a Book, wherein he gives the draughts of several strong places, especially in the *Low-Countries*, a very fit employment for such as style themselves the Compagnions of Jesus who was so mild.

Thus the Jesuits are able to raise up a thousand considerable troubles and dangers to a Prince, if suffering them in his Dominions he favours them not, and lets not himself be govern'd by their Counsel, which if he does, 'tis as dangerous again on the other side,

side, as I have made it out. For the general good then of all Christendom, 'twere necessary that high Powers set Bounds to this Ambitious and Politick Body, lest the evil, if not timely prevented, become at last altogether incurable, as we may see by this other *Fable of the Bitch and her Whelps.*

The setting Bitch *Whipstress* being ready to whelp, entreated Princess to let her lay her Puppies in her Kennel, which was easily granted her. Some days after, Princess coming to demand her Kennel, *Whipstress* fawningly beg'd she would suffer her in it a little longer, till her Whelps were in a condition to be carried away. The time being past again, Princess began to urge their departing; but *Whipstress* insolently answered, *If you dare, and are strong enough to fight me and my Whelps, I will yield up the place. Phed. lib. 1. fab. 19.*

Let none imagin that I am moved to make these Observations with design to cry down, or to prejudice the Society, 'tis meer grief to see this Society so unhappily ingaged, that hath forced them from me. I sigh when I behold the Jesuits to be the cause of such Disorders all over the World. I deplore their being guilty of so much wars and bloodshed amongst Christian Princes, and all this still masked under the vizard of Religion, and *to the greater glory of God.* I tremble when I consider, that daily they fulfill to the letter the sad Prophecies delivered of them in the very Infancy of their Society.

I shall only instance this one of *Tarvisius*, Patriarch of *Venice*, who confirmed by Oath upon the holy Evangelists, That they should one day be expell'd that City for their factious and politick Spirit; which happened accordingly fifty years after, for their having rais'd horrible Factions and Seditions in the very bosom of that Republick.

Now

Now from all what hath been said, may not we well judge, That at least all the Superiours of this Politick Society, such as their Generals, Assistants, Provincials, Rectors, and the like, are a pack of Arch-Machiavellian Gypsies, whom God's secret Judgment hath given up to the Spirit of *Pride* and *Covetousneß*; witness their violent Inhumanities to the Nuns of *Voltgerarde*, and so many desolate Families ruin'd by the famous Bankrupt of their Colledge at *Sevil*.

Finally, I protest again, That 'tis my hearty desire the Jesuits or *Ignatians* may reap the benefit of this Pamphlet; for whatsoever they say, I love them, and have for them all the Charity I ought. Yet I dare not hope they will profit by what I have done; for that these Fathers have an invincible obstinacy in the Defence of their greatest Enormities, and like Apes, break the Glass wherein they behold themselves so ugly, instead of amending their Deformities.

Would to God this were

THE END.